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345 posts, in two rows north and south, with four auxiliary posts nearer the doorway (Fig. 6, *d*). Nine main posts would be used only if three additional were needed when they thought the original six were rotted. The whole was thatched and dirt covered like the dwelling. A meeting house was called matâluwe'vâs (said to be from âma't, "dirt"; luwe'vâ, "meeting," but this is doubtful; compare the words for councillors, matâsĭ'nyŭk, "those who agree" and matâwi'kĭk, "helpers").

The meeting house was essentially a man's club house and sweat house like those of central California and the Pueblo estufa-kiva. Like the southern Californian forms, it was not a dance house. Its appearance here is significant, because as Kroeber has pointed out, this structure was lacking among the Colorado River tribes.[10]

343 The eastern sweat house was also in use; the true miniature sweat lodge, not an assembly house. (Whether the Halchidhoma also had them is unknown, but it is not likely.) This was hemispherical, three and a half feet high, just big enough for a single person, and covered with arrowweed (?) and mud. A fire was built inside as in the Californian sweat house of the assembly type; heated stones were not used, as in the western plateaus and the Plains.[11] When the fire had burned to coals, these were spread, and covered with dirt: one sat on this. Bathing followed sweating. The little lodge was built near the dwelling of the owner; others, including women, used it without pay. Sweating was to rid one's self of illness, not for pleasure. The lodge was called matĭl,âci'l,ᴬ, "flesh roaster."

[10] Kroeber, *Handbook*, pp. 365, 810.

[11] Cf. Spier, *Havasupai Ethnography*, p. 343.

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victim should long for a certain kind of food, but the food would [754]
make him worse (as was told in the Creation tale of the dying culture hero bewitched by Frog). He then buried it near the victim's house, or thrust it into a corner of the roof thatch, or in a nearby bush. "Then the victim would soon hear an owl hooting nearby, his dead relatives would come, and he would fall sick." If he buried it quietly the bewitched would simply sicken, but if he whirled it on a cord like a bull-roarer, the victim would feel he was spinning about. The stick might also be planted where there had been a cremation.

In this case the sick man will not complain of feeling sick, but sit about as though sleepy. At night he would see and talk with the one cremated at that place. The bewitched would say he was tired out, overworked. Not until he was about to die would he tell of having seen the dead; that he had made up his mind to leave his relatives. Then they would send for a shaman to cure him. But if he made up his mind to die, he could not be cured. If the sick man was cured, the bewitcher might choose to repeat his act until the victim died.

Somewhat different methods were also recorded. The bewitcher might swallow a morsel of coal from a cremation pyre, and breathe hard at the victim, "shoot him with it" ('ăk,iyă'm, "shooting"). Those who bewitch this way dream of Frog. A man [787]
who dreamed of Orion's Belt got power to bewitch at a distance. He would break off a tiny fragment of a stick, or a bit of his own fingernail, and "throw it at a man at a great distance, who would then fall down sick immediately." This was cured by a shaman who had dreamed of Cricket. Hair combings were carefully gathered to be hidden away, lest a shaman use them to bewitch; "make them swallow their own hair."

A few notes were obtained on practical remedies, self-admin- [778]
istered for common ailments, such as rheumatism and bowel- [757]
complaints. Colds and bowel-complaints were dosed with a boiled decoction of ivusĭ'. The juice of gwĕnmucí'ʀă root (a low plant growing in sandy canyon beds) was used as a cathartic. These were boiled, or simply mashed and soaked in water. The treatment for rheumatism (tao'ʀăm) was to bathe the afflicted part with boiled avĕmăcăðer, "rattlesnake afraid" (an aromatic plant resembling rhubarb, but smaller) or heat it in a pit containing coals on which ivusĭ' was thrown. The patient sat with

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278 his legs or arm hanging in the hole, covered with a blanket.
757 When mashed while fresh and boiled, or even chewed dry, this plant served as a specific for colds, headache, and rheumatism.
[825] Since it was believed that rattlesnakes were afraid of the plant (hence its name), it was chewed and spat on horses' hoofs when travelling at night so that they would not be bitten. When all else failed for rheumatism, a cautery was used. For this purpose the cottony seed fiber of taci'l, or a pledget of cotton rolled into a ball, was burned on the painful spot. A cautery was called tcĭmakω'l like the balls of fiber on this plant. Ordinarily smoking was first tried to stop toothache (iðωʀa'vàk; iðω, "teeth"), or they bit on black mesquite bark, or held a mouthful of water, warm or cold. For earache (smalgàʀa'và; smal, "ear"), the sufferer placed his ear over a little hole in the ground into which a few coals were dropped. Blue corn was also mentioned without explanation as a cure for this. A shaman was resorted to for
[755] severe tooth- or earaches: for the latter he repeatedly puffed smoke in front of the ear and sucked out "something." The shaman for earaches was one who had dreamed of "small animals, cottontails, jackrabbits, and the like." The root of ipil,ima'n was used for sores; either mashed and boiled, when the sores were washed with the liquor, or slicing and drying the root to lay on the sores. (The plant resembled rhubarb; its root was chocolate colored and shaped like a sweet potato.)

SHAMANISTIC PERFORMANCES

789 The primary function of shamans was curing; séances were in-
[533] frequent, mostly clairvoyant, and these on the whole definitely utilitarian. Shamans also sang curing songs for pure entertainment according to one informant, although a second denied it.

Shamans seem to have performed their tricks to give evidence
[527] of their powers only at large gatherings, when dances, races, and games were held. The great dances were those of January and February, when the wheat sprouted, and again at harvest time in late August–September. Another occasion for their display was at the sahurao-drinking celebration in mid-June.

The principal feat was handling live coals; swallowing and